

April 17.

Castigatio Temporum:

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TO THE READER.

A short View and Reprehension

Of the Errors and Iniquities

Of the

Of the

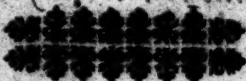
TIMES,

BOTH

In Church and State;

And what is the most probable Means to

cure the Distempers in either.



Printed at London, in the Year 1660.

To the READER.

A short View and Representation
Reader, It is more then time, (for
Principals of the Medicine pa-
ratur.)

That the and I should at first look to our
Duties ; whereas Mankind, especially
in these Northern Regions, are become
so faithless, and make such haste into
forbidden wickedness, that not only in
Faith and Religion, nothing is esteemed
which is not *new*, but in *Morality*
also, those *Noblest Vertues* of Justice
and Obedience, are persecuted as Vices;
and their Contraries have the Reward
which is due to Vertue set upon them.



*A Short View and Configuration of the Publick
Vices of the Times.*

Doubtless it is a miserable Slavery, where the Law is wandering or uncertain: *Miseria servitutis ubi sum est legum aut incognitum.* If then it be a miserable Slavery where the Law is wandering and uncertain, it must be there a more miserable Slavery where the Supreme Power (from whence all Law is derived) is wandering and uncertain, for there what can men trust to? What security can any man have in his Life or Estate, when it is not known where he shall expect it? What *Meum* or *Tuum* can there be, where no man can tell from whence to derive it? And if it be true (as it is): That Justice comprehends in it self all Vertues, (*Justitia in sese Virtutes continet omnes*) what man can there be just, vertuous or honest, where he knows not to what to conform his Actions?

In the beginning of our Distractions, whenas Liberty and Priviledge were opposed to Prerogative, they who asserted Liberty and Priviledge, though then understood and called by one name, *viz.* Parliament, yet were compounded of two different Bodies, that is, two Houses, one of Lords, another of Commons: those called themselves the Kings hereditary Council; these, the Representative Body of the Kingdom. And these two, strengthened by their Liberty and Priviledge, and aided by their Brethren the Scots, drive poor Prerogative out of all, to the utter extirpation of it.

A 2 But

5th 6 Febr.
1648.

But because all power is incompatible, and this power in two, and therefore not possible long to consist; the Representative Body (a) turns the Hereditary Council out of doors, and seizes and rifles all Records and Papers in a moment, which they had been above eight years a doing. And then they say the Supreme Power of the Nation is reduced to the prime and original Fountain, viz. the People, and by the People to them. So that a small part of the House of Commons (for above one half were dead, or turned out of doors for adhering to the King; and the Army turn'd out at one time eleven of them that were left, and above one (b) half were imprisoned by the lesser part, and the Army) which intire and whole, was not so much as a Court of Judicature, but to some things amongst themselves, nor had power to take any mans examination, ascribe to themselves the Supreme power of the Nation, and play such reaks, as they became intolerable, even to their own creatures, who do by them, as they had done by the poor Prerogative creatures, the Lords (c) d d d d d

b 6 Augus.
1647.

c 10 April
1653.

And then comes, I Oliver, Captain General of all the Forces of the Commonwealth of England, Scotland, and Ireland, by the advice of my Officers of the Army, &c. And he himself Taxes, and makes Laws. But this Scene is soon altered: for the General, as he is called, summons (d) divers men from several parts to White-hall, and, if you believe Politicks, leaning upon a bay window, devolves to them the Supreme power of the Nation. These are called Parliament too, give the General White-hall, but no damage to any of them: nor any of them parted with any thing by this Gift. They make a Law, too, for Marriage by a Justice of Peace;

d 4 July
1653.

Peace; and to hang men by a Law *a Posteriori*, that is, a Law made after the Fact is committed, as you see in their Law for hanging the Saylor's: It is not hard to finde this Act of Parliament; for these did not (I think) make many more besides these three. They say, this pitiful thing could not agree in it self, nor bear the burthen of the Nation upon their shoulders; and therefore (e) they return the General all his power again; and so the General is as he was, and they may go home again, and look to their Cattle.

^c 12 Decem.
1653.

And then December 16. 1653. the General is sworn Lord Protector, and swears to an Instrument of God knows whose making, by which the Supreme power of this Nation, is in one person, and the free-born people of the Nation. Sept. 3. 1654. the Protector summons another Parliament (as he calls it) but with no better success then the former. All this while Taxes are imposed, distrained for, and levied without consent of Parliament: Why what is become of the Rights and Priviledges of the English Nation? Sure there is no such thing as *Magna Charta*, or the Statute *De Tallagio non concedendo*. But after that, the Protector got another company of men, who called themselves Parliament; these made or renewed him Protector, and gave him power to name his Successor; and if you would have believed (*ita vertere seria ludo*) at next sitting we should have had the Other House, and every secluded Member (that should swear as he ought) should have power to sit in this House: And yet was the condition of this poor Nation as perplexed as ever before. The Parliament hath given power to the Protector to nominate

1657.

minate his Successor, and the Instrument hath given it to the Council; and who shall judge between these two? What is the power of the Instrument? What the power of the Protector? What the power of Parliament? What is a Parliament? Which of these is Supreme? To whom shall any man make his obedience? And to what purpose should the rest of the Members be allowed to sit, and another House made, when these only who are now admitted, with the Protector, can make Laws without them? Whether is the Protector obliged to observe the Instrument, or the Humble Petition and Advice, having sworn to both? Nor would the Protector suffer this Parliament to sit after this expectation, so long as to pass one Act conjunctly with the Other House.

Since, Sept. 3. 1658. Death made another alteration, by taking away the Protector, Oliver, by the Grace of God, &c. and they say that he designed his Son Richard his Successor, who did swear, they say, to protect and govern this free-born people according to the Laws; but what the Laws are, no man can tell, where the Legislator is not certainly known. It is a question whether this Protector shall be Richard the First, or Second; or whether he be by the Grace of God, or not; claiming all his Right from the Petition and Advice, and his Fathers Nomination.

But all the World runs a madding still, and is constant in nothing but Inconstancie; and this poor Nation in all these changes findes nothing tending to her cure. The Protector calls a company of men together, (f) viz. this House, and the Other House) and although he claims all his Right from the Petition

f Jan. 27
1658.

tion and Advice, as the chief Corner-stone; yet was this House that made the Petition and Advice in election and constitution, nothing like this House who then assumed to themselves the Supreme Authority of this Nation. These men in this House, not onely disallow those men who framed the Petition and Advice, as no free Parliament; but having themselves but an entrusted power (against all Rules of Law and Reason) participate and communicate this their power to Irish and Scotch Members; whereas *Delegata potestas non potest participari*.

And because they will not be less kind-hearted to the Torther House, when their Scotch and Irish Members, they, for convenience, will transact with the Members now sitting in the Other House; as another House of Parliament. But whether the Other House shall be Superior, Equal, or Inferiour to this, may be a great Question: If Superior to this, then cannot this be the Supreme Authority of this Nation; nay, then cannot they be made and created by this House; for no created Thing can be superior to its Maker and Creator. If Equal, then cannot it be the Other House, but a part or relative to this; which must needs be a breach of the Trust of this House; nor shall ever the free-born people of this Nation need to elect Members to this House, if this House can make Members of their own Scotch and Irish, and another House of like Authority with themselves: If the Other House be Inferiour to this, then are the Lords, and alwayes received Upper House of Parliament, inferiour, and subject to the Lower House, and House of Commons, the cheapest thing in the reckoning.

It

g As if it
were intol-
erable to obey
one known
Sovereign,
and known
Laws, and
yet an easie
thing to be
inflav'd to
the arbitra-
ry wills and
lusts of ma-
ny men, who
by no Right
tyrannize
over us.

It is a strange thing to consider, what a frenzie and
madness this Nation is fallen into, since 1641. when
under a gracious and known Sovereign, and received
and known Laws, the greatest blessings (in the ordi-
nary nature of things) God can give a Nation; not
onely esteeming Liberty in the multiplicity of Laws,
and uncertain Governours, (g) but by their wilful re-
jecting their known Prince and Laws, they labour
under all those Miseries and Calamities which are
incident to Confusion; and yet think there is no way
to peace, but the contrary extreme. If any man
before these times should have named but the bring-
ing in of Excise, (the most tolerable of Taxes we now
groan under) I am confident he would have been pul-
led in pieces by the Multitude. And after all these
publique Impositions, and Taxes, since 1641. (which
I am confident are twenty times more then all the
Taxes in five hundred years under our Kings) and the
sale of the Crown and Church Lands, (the one, the
greatest Ornament of our Nation; the other, of our
Church) there is now a greater publick Debt upon
this Nation, then all the Taxes imposed by, or given
to the Kings of *England* these hundred years, will sa-
tisfie; though not above two years ago, a constant
Salary was constituted, sufficient to defray the charge
of the Army and Navy.

They were wont to cry out of, and to fear Arbitra-
ry power, whenas they felt it not, or suffered under
it: what but Arbitrary power, hath destroyed all the
known Laws and Liberties of this Church and Na-
tion? What but an Arbitrary power has brought
us into such a condition, that we know not what is
Just and Legal, and what is not? And if it be a
misera-

miserable slavery where the Law is wandering and uncertain; what a miserable slavery are we fallen into: whereas Incertainty is the only Certainty of our Condition, and Perjury the least of our Crimes. At first men protested to be true to the King, and the Protestant Religion, as it was established: after, they covenanted to be true and faithful to the King, in order to the Solemn League and Covenant: then engaged to be true to a Government without King or House of Lords: but that not being consistent with the late Protector's greatness, was repealed by a Parliament (so called, of his own making:) then the Protector and his creatures swear to an Instrument of their own making: but this continued no longer when the Parliament (so called) which made the Petition and Advice, and they made a new oath to be taken by the Protector, his Council, and all who shall sit in Parliament, or bear Office in the Commonwealth. I do wonder which of the Members in any of these last Parliaments; after they came thro' the House, ever regarded what he had sworn at the Door: as if the being a Member had been sufficient privilege against perjury: and let any sober Christian lay his hand upon his heart, and consider whether here has not been swearing and forswearing sufficient to swear all Religion of an Oath, as well as Truth and Integrity, quite out of doors for ever: and what Conversation, Truth, Integrity or Ingenuity can be expected from those men in ordinary things, who in things of highest concernment, have so often violated and falsified their Faith, Troth and Oathes.

But miserable sure last with those men whose ill

cannot be safe without attempting greater. To all our antecedent Distractions and Confusions, is yet added another, of the Officers of the Army; and where it will end, God only knows. These men, they say, pretending great dangers and fears to the Saints, get leave of the Protector to assemble and advise for safety and redress; where, after fasting and long Prayer, they promulge a Petition to the Protector, testifying their great care of him, the Parliament, and conservation of his glorious Fathers renowned Memory: but it is a peculiar mark of godliness, especially after a Fast, with these Saints, that men never understand their meaning: by any thing they say, (the Protector, Father of renowned Memory, next after old Sarum, the common Father of them all, was most excellent at it) for the word was scarce cold in their mouths, whenas they not only dissolve the Parliament, but use the Protector, just with that Veneration and Observance that his glorious Father of renowned Memory did the King at *Hampson Court*, and *Carisbrook Castle*. Where are all the Halls now, of your Highnesses most obedient Soldiers and Subjects, to live and die with your Highness, in the preservation of the Rights Civil and Religious of this Nation? Who gave, or by what Birth-right do these Officers do these things? Why may not the Under-Officers do by them, as they have done by the Parliament and Protector? and so the common Soldiers and Agitators, by the Under-Officers; and so *ad infinitum*: and in what a condition are we the while?

But although the Officers and the rest of the lower sort of Soldiers do not well agree among themselves,

but

(59)
but as it may relate to their interest, in continuance
of their present greatness, and enjoying the good and
far of the Land; yet for the present they so far agree
(it being the likeliest means to continue their great-
ness) to revive the Long Parliament, (or, as it is cal-
led, the *Rump* of it) that all they who have continued
since 1648 (some great good was done then, I war-
rant you) until the 30th of April, 1653, may re-as-
sume their Trust, and so they declare (b): which
Declaration was delivered to the old Speaker, by the
Lord Lambert, the Lord Cooper, the Lord Barry, &c.
I would fain know whether it were not these very
Officers that cut off the Rump of this long black Par-
liament, and in utter repunciation of it, did not take
new Commissions from the late Protector. It is
a very great Question among the Criticks, whe-
ther this Rump be the Armies Parliament, or whe-
ther the Army be the Parliaments Army.

h May 6.
1659.

Thus have we taken a short view of the Alterations
and Distractions which have (by Gods Judgement
and Justice) happened to us, since we would wilfully
cast off our known Governours and Laws. Now
let any man, not madly and foolishly blinded with
vain Zeal, consider in all these Revolutions and
Changes of our uncertain and many Arbitrary Ma-
ters, (who by no colour of Right tyrannize over us)
whether all Faith and Religion hath not utterly fled
from us? Whether all Laws, by which any Man
should direct his Actions, have not been shut up in
the Arbitrary Breasts of our Lordly Governours? Nay,
whether the observance of the known Laws (the one-
ly Rule of Justice, Verme, and Honesty) have not
been persecuted by our lordly Governours, as Trea-

son, and notorious Vices ? Did all the Fields of this Nation ever run such streams of humane Blood, as under them ? Did ever all the Kings of this Nation, in five hundred years, exact the twentieth part of Taxes, which these new Masters have done in five ? Were not the Nobility and Gentry of this Nation butcher'd, imprison'd, sequestred, by no colour of Law ; and their onely Crime, the observance of the Law ? And to all these Calamities, are not the sacred Patrimony both of Church and Crown invaded, and made a prey to Souldiers, Sequestrators and Excise-men ? Are we not onely dissenting and jarring among our selves ; but at open Enmity, and in the state of War with all the World, and all Trade and Traffick interrupted ? Are not these Lord Officers (till their faintships can easily digest in themselves, and an effect onely of the Protector's Tyranny, which they disclaimed, & at first was abominated by them) two parts of this Rump-Parliament, who must be not only our Lords and Taskers ; but also the Takers and Receivers of all the Taxes they please to impose upon us ?

Things standing upon such a horrid and rotten Basis, it was impossible they should long continue : But the Generous *Booth*, disdaining such a company of Pigwidgeon Usurpers should arrogate to themselves the Title of Parliament ; in *August* last, 1659. accompanied by a gallant Troop of Gentry, opposes them, and declares for a Free Parliament : which so startled them at *Westminster*, that they most imprudently Armd and sent *Lambert* against him ; (whose Victory all prudent Men foresaw would be more terrible to his Masters, then if he were vanquished.) All
this

this while, although the Nation were generally engaged with Sir *George*, they not onely left him to sustain the united force of his Enemies, but contribute (though passively) to his opposition; so that left alone (although he did as much more then could be hoped from him, as the rest of the Nation had been negligent in what he expected) he and his Party sunk under the pressure of his Adversaries; yet with so strange a Catastrophe, that in a short time, without Blood, the Victor became the Vanquished, and the Conquered in the state of a Conqueror.

For the Lord *Lambert* (as he is called) returning triumphantly to *London*, after his Victory, and disdaining that these men who were restored by the meer force of the Army, should make these Lordly Officers hold their places and greatness at the will of their creatures, resolves to have them distinct and independent from them: in order whereunto, they, on the 9 of *October*, 1659. present them a Petition (as they called it) which was so far from being granted, that the Rump re-assume the Commissions formerly granted them, and constitute seven Commissioners to govern the Army, during the Rumps pleasure: which so startled these Lord-Officers, that on the 13 they reduced them to the same state they were before *May* last, and resolve to share all the greatness not onely of this Nation, but also of *Scotland* and *Ireland*, among themselves and creatures.

These strange and unheard-of tumults and alterations, no man knowing whither they would tend, rouse the Northern *Lyon*, (who for many years had securely governed a Scottish Generation in peace, which none of their Kings before him could ever do) and

and he declares against these tumults and disorders of the English Army. Against him the Officers send their victorious General Lord *Lambert*; but General *Mont* being a prudent Manager of his Designs, and having no body to depend upon, opposes him upon a defensive posture, resolving to put nothing upon Fortune, which he had securely in his own hands; whereas *Lambert* expecting Orders and Directions from a distracted company of Schismatics, whose Foundation depended only upon the wretched common Soldiers, is deserted, first at *Portsmouth*, then at *London*, and lastly by them all.

The Soldiers having thus deserted their Officers, the Rump return, *Decem. 26.* to the exercise of their Trust, as they call it; yet so, that they resolve to keep out a much greater number then themselves, who by equal right might exercise with them; and (not considering that their Foundation was only the affections of a company of needy and wretched Soldiers, who expected to derive their pay from them, for want of which, they deserted their Officers) proceed as high and arrogantly, as if they had had the greatest injustice done to them, and been placed in as just Authority as ever men had. It is a most remarkable thing, that these very Officers, who not content to have been Lords of the Other House, and to have shar'd almost all the Military and Civil greatness of the Nation among themselves, should turn out the Protector and his Parliament, and place a thing in stead thereof, who in less then the Revolution of a Year should make so great advantage upon them all.

(In the interim, victorious General *Mont*, victorious

out without fighting, and a Conqueror without blood, courageously advances out of *Scotland* toward *London*: all the way meeting from almost all Countries Remonstrances full of dissatisfaction to the present Government; and desirous of a full and free Parliament, or that the Secluded Members might be admitted to sit againe. After he arrived at *London*, the first service these worthy Patriots put him upon, was to make War upon the City Gates and Portcullices, a thing as ill relishing the greatness of his spirit and undertakings, as hateful and ridiculous to men in general: the baseness of which Action, together with the Reasons alledged by the Secluded Members, it may be was the cause of their re-admission and Seclusion.

Upon the 16 of this Month of *March*, this many Tailed and many Headed thing (although they by a most unparallel'd fact among them had cut off their Head) called Parliament, which had in so many shapes acted Tragedies the greatest part of 20 years, was dissolved: having against all Law and Justice, not only been the ruine almost of infinite Families of all sorts of men; and not only caused the fields of the three Nations to run with more streams of humane blood, then ever was before mentioned by any story of the Nations in many years: but also created new and unheard of Courts, after the War was done so, ensnare and take away mens lives: having not only taxed the Subject fourty times more then all the Kings of this Nation have done in 500 years before; but also embezeld and sold all the Publick Revenues both of Church and Crown; and yet left a greater Debt upon the Nation, then all the Parlia-

Parliaments (except the Sacrilegious gift of Church-Lands) have given to the Kings of this Nation these 400 years: having made the honour of the English Nation vile and contemptible to all Nations abroad: having not only lost all faith at home, but kept none abroad; whereby the Publick Trade and Traffick of this Nation is interrupted and lost; and yet have left above 50000 armed men, besides the ordinary Militia, to be maintained by the Nations: yet as an *Epicedium*, to manifest their Saintships to the world, and how ill the Cavaliers have deserved, because guilty of none of these things, they not only exclude them, but their posterity, from being eligible in what they call this next Parliament.

what are the
most proba-
ble means to
cure the dis-
tractions in
the State.

Since it is impossible that any differences can be composed, where men will not submit to some certain and known rule, to which the men differing ought indifferently to submit themselves; and since all Factions have plaid reaks at the Helm, and Impetuously, without all Title or President, not only arrogantly dominered over one another, but also the rest of their fellow-Subjects; and since the forsaking our known Governours, (to whom by all Laws of God and man, we did ow our obedience) and those known Laws, which should be the Rule of the Subjects actions, and put a period to their differences, hath been the cause of all our civil distractions; and since there is no other probable means under heaven to cure our distractions and compose our differences, but by returning to our known Governours and Laws: then at last, let men lay aside all further animosities, & take hold of those means, which may save the Ship of this Commonwealth before it utterly sinks, to the Publick

lick ruine of the Inhabitants. But how the wounds of this distracted Nation may be healed, and the breaches so cemented, that though all be sufferers, yet the Nation redeemed, will doubtless require the wisdom of a Full and Free Parliament, duly constituted; by whose judgement all the differences and civil distractions of the Nation ought to be determined and decided.

Qui molitur insidias in Parviam, id facit quod insuetum est Machi, perferantur haec, in qua ipse vehitur.

Let us see whether, as the case now stands with us, the condition of this Nation be any better in Religion then Government. *Credere Deum esse, non est articulum fidei*: To believe there is a God, is an Article of no mans Faith: nor is that act Religion to worship & serve God with, which every individual man frames and purposes to himself as useful and expedient for him to do, (yet indeed it is very requisite, that every man should every day, with his private worship and service, implore Gods preventing and assisting grace, all the day after: because no man or men can tell another man what he wants, and to what sin by nature he is evilly prone to, so well as himself) for then all men who worship one God, were of one Religion and of one Faith. Let us therefore see what is Faith, & what Religion. Who an Atheist, and what Atheism?

Faith is an act of Beliefe in God; as he hath revealed himself to mankind extraordinarily, and so as by nature no man could possibly without Gods grace, attain to the knowledge or belief of it. It was therefore an act of faith in the Children of Israel,

rael, to believe in God as he had revealed himself to Abraham, Isaac, and Israel; to the evidence of which, no man inspired with all the knowledge and learning of Pythagoras, Socrates, Plato, Aristotle, and all other Philosophers could possibly by those helps onely attain; and to believe in God as known to them and their Fathers by the name of *Jehovah*, was an Article of Jewish Faith: and to believe in God the Father as he hath revealed himself to mankind in his Son *Jesus Christ, God and Man*, is the sum of Christian faith; and by doing in this faith, ought every Christian man to seek out his Salvation with fear and trembling.

What Religion.

By Religion, all men generally, *Christians, Jews, Mahometans* and *Infidels* (who though misplacing the Deity in the Creatures, as the Sun or Moon, an Oak, Apollo, &c.) understand, the restraining or binding men to the Publick worship and service of God, in such manner, form, and communion.

Πολύς μὲν
ὁ δὲ οὗτος πο-
μπήν πο-
λίτικα,
Nicias O-
rar. Thuc.
l. 7.

And so zealous were the *Druides* in their Rites and Forms, that none but their Priests and Scholars might learn them; nor would they commit them to Letters, both because they would not have them divulged (lest they should grow contemptible by being exposed to the view of the rude and ignorant multitude) and because their Scholars might the better retain and keep them in their memory.

Selden an-
nal. Ang-
lobra. l. 6.
Cesar li. 6.
de bell.

Gall. Camb.
Br. p. 13.

14.

If their Religion be the binding men to worship God in such a form, &c. let us see what makes and alters forms. *Forma rei num. sicut numero* (according to Aristotle) consistunt in indivisibilibus. The forms of things, as numbers, do consist indivisibly, or integrally: for as in numbers, if you add to, alter or diminish ought from any number,

ber,

ber, it ceases to be the number it was before; so in forms, if you add, diminish or alter ought, it ceases to be the form it was before: therefore St. Paul exhorts, 1 Tim. 2. *That first of all* (because there can be no Religion without it) *congregations, and supplications, intercessions and giving of thanks, be made for all men, for Kings, &c.* And let all things be done decently and in order. 1 Cor. 14. 40. Now decency and order must presuppose rules, precepts and formes, to which they are referred; and where there are no rules, precepts, and forms observed, there necessarily things must be done indecently and out of order, and the reason of all is, *That men may with one mouth and one mind glorifie God.* Rom. 6. 15. And therefore in the Church of England (and I believe in all Christian Churches,) set forms are not only ordered, when Congregations are gathered together, that many may with one mind and one mouth glorifie God, both for all sorts of men, in their several vocations and stations; That as amongst the Jews, the fire upon the Altar might never go out, so among Christians no day might the Priest omit to offer up the publick service of God, for all sorts of men. To believe then in God the Father, in God the Son, in God the Holy Ghost, the holy Catholick Church, the Communion of Saints, &c. are Articles of Christian faith; and the worshipping of God the Father, God the Son, and God the Holy Ghost in the Catholick Church, and communion of Saints, is an act of Christian Religion.

Now let us see who is an Atheist, and what is Atheism; there is no man in his wits, that is *compos mentis*, who can think there is no God: David,

Flaminia
assiduum
Jovi sacer-
dotalem
creavit. Li-
vy. lib. 1.

Psal. 14. 1. says, The foolish body hath said his heart, There is no God: and tis not folly meerly, which makes men Atheists; Nor is there any man so mad, as to believe there is a God, and he not to be served and worshipped: who then is an Atheist? why he who is of no Religion, that believes there is no God to be publickly and formally worshipped. And if that be Religion that restrains and binds men to the worship and service of God, in such an unity, form, and communion; then that is Atheism that destroys this unity, form, and communion, and gives liberty or licentiousness to all men to run a whoring after their own inventions.

*who is an
Atheist.*

*What is A-
theism.*

*whether
there is any
Religion
publickly
professed in
England.*

*whether
there is any
Religion
publickly
professed in
England.*

Now would I fain know what religion or publick form of worship and service of God is used among us in Churches, where it is to be found? In what two Churches is God served with one mind and one mouth? what Minister uses the same thing twice? Is not every mans soul by an implicate faith, haled before the great Tribunal of Heaven in whatsoever the Minister shall say, be it sence or non-sence, where-in is the decency and order which the Apostle commands? what Rules or precepts of God or his Church are here observed? and yet if this be not the publick worship and service of God, then have the poor auditory nothing but preaching the Gospel for their money, (unless the reading of two Chapters and Psalms, which is given in to the reckoning.) And now good God, that ever such impudence and blasphemy should enter into the hearts of men, as to call the preaching of the *Clymers*'s & *tanlies* of the wild-headed and brainfick men, the preaching of the Gospel of Jesus-Christ! Sure that which converted the world

world to Christianity, was true: but what man can force a belief to all the contradictions and absurdities preached by our new lights? yet every one of these hath as much to say for his Gospel one as another, viz. the taking of each of their bare words for it. God commands *Moses* to put off his shoes, (an expression of worship with the *Hebrews*) because the ground whereon he stood was holy: but here all are with their Hats on their heads; for which no reason can be given, but that all of them might be alike profane. God in the second Commandment forbids the bowing down to, or worshipping any creature made with hands (and because all negative precepts presuppose affirmative, therefore this bowing down to or worshipping must be done to something else) for the Lord thy God is a jealous God; and what is God jealous of there? but that this Divine adoration, which is only due to him, should be given to any creature; and this abstract adoration, and not concrete, or joyned with any Petition: therefore when the Devil, *Mat. 5. 4, 9.* had shewed our Saviour all the Kingdoms of the world, and the glory of them, he did not stipulate with our Saviour, to ask any thing of him, but told him if he would fall down and worship him, he would give him them all: and that this worship is due to God, our Saviour saith, ver. 10. *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* And all men by nature, wheresoever they conceive a Deity, did and do attribute this worship to it. *They bowed themselves and worshipped,* *Exod. 4. 31.* and *Numb. 25. 2, 3.* And the people, (viz. the *Israelites*) *did eat, and bowed down to their gods;* and *Israel joyned themselves to Baal:*

Peor. And how did Israel joyn themselves to *Baal-Beer*, but in joyning with the *Moabites* in the worshipping, viz. the bowing down, &c. to their misplaced Deity; therefore the *Moabites* did bow down to them, *And Judg. 2. 12.* The Children of Israel followed other Gods, of the Gods of the people that were round about them, and bowed themselves unto them, &c. *And v. 17.* They would not hearken unto their Judges, but went a whoring after other Gods, and bowed down to them. Sure no man can imagine that the Children of Israel did more by these Gods then the people round about them. *And Dan. 3.* whosoever falleth not down and worshipping the golden image which the King hath set up. And no question this bowing down is implied in the worshipping *Osiris* and *Isis* by the Egyptians, and of *Jupiter* and *Saturn*, &c. by the ancient Heathens.

And I dare challenge any man to shew, where any men do, or ever did conceive a Deity, (until our Reformers of Faith and Christian Religion left it out) and did not bow down and worship it with this abstract veneration. And in reason shall any man give his superiour (although it may be he never had, nor does expect any thing from him) a Civil Worship; and I shall not I, who am infinitely less then a Worm, and no Man, compared with God, (for between us there is no proportion) give this divine adoration to God, so good and gracious to me, that he has not onely made him, and that not a vile and contemptible Creature, but after his own Image, and indued me with a reasonable soul; And yet with what spite and scorn heaves, and is this adoration decryed by the Zealots of the late time, as *lawing and bringing to the Altar* &c. God: no doubt permitting their spite and malice to take place

place among their followers, lest this *divine adoration* should be offered up to the imaginations of such wretched men. Yet shall these very men quarrel and fight with the *Dutch* and other Nations, if they do not by striking sail to their *Admiral*, &c. (though they ask nothing of him) acknowledge their power in the narrow Seas; which is more then they will do by *Almighty God*, in bowing down and worshipping him. But they say, *they worship God in spirit and truth*: so may the *Dutch*, &c. acknowledge their power, for ought they know. These men do moreover inveigh against the *Papists*, because (they say) they commit *Idolatri* in worshipping *Images*; they themselves not considering, that if this adoration be not due to God, (which in their practice they deny) it cannot be *Idolatri* to give it to any Creature. With what face shall these men appear before God, who have for so many years together taken the sacred Patrimony and means of Gods Church, ordained and given for such an end, *viz.* daily to offer up the prayers of the Church for all sorts of men in their several vocations, *to visit the sick, to baptize infants, to administer the Eucharist, to bury the dead, to instruct the ignorant, to reduce such as walk out of the way, &c.* and in stead of these, become onely Time-servers, studying how to please them who pay them their wages? And if God so severely punished *Nadab* and *Abihu*, Exod. 10. the sons of *Aaron*, for once offering up strange fire; what shall these men expect, who for so many years together have offered up nothing else but strange fire? Which of all these men bows his knee at the Name of *Jesus*, though expressly commanded? would any man take any of them for Christians? Compare the
spirit

spirit of our Professors, who have reduced all Musick in the publick service to the singing of *Ton, Stern-holds* and *Hopkins* Psalm, with the Spirit of God, 150 Psalm. *De Joye quid sentis?* I wonder what the men of this age think of God; what is become of that ghostly power, which our Saviour instituted in Apostles, Priests, &c? Sure it is not to be found with the late Tryers at *White-hall*.

And now, Oh that I could more then pour forth all *Jeremiahs* Lamentations in Commiseration of thee, O my Mother Church and Native Country! much more deserving it, then the Jews did in the Babylonish Captivity; for there the Prophet foresaw their deliverance, and the promised Messias; whereas we cannot hope but that Christianity it self is in the wain with us, whenas not onely Bishops and Priests are hated, persecuted and despised for no cause, but because they are Christs Ministers; and Mountebanks, Puppets and Tryers set up in stead, and in detestation of them; whenas not onely days are kept for the effusion of Christian blood, most unchristianly shed; and all those solemn days and times for the celebration of the mysteries of our Saviours Nativity, Death, Passion, Ascension, and the coming of the Holy Ghost upon Men, are by publick Authority decryed as superstitious and idolatrous; when as no man is qualified for Saintship, that cannot shew some badge of Sacriledge, but also the defacing of those goodly Monuments built and founded by our pious Ancestors for the celebration of the publick worship and service of God, and the greatest Ornaments of the English Nation, are numbred amongst their glorious actions. The Prophet *David* complain-
ed

ed bitterly that in his time the carved Work of Gods
 Houſe was broken down with Axes and Hammers;
 whereunto not only the carved Work of Gods
 Houſe was broken down with Axes and Hammers, but
 Gods Houſe it ſelf is made a Jakes and ſtable for Hor-
 ſes. Our Saviour whipped the Money-Changers
 and ſellers of Doves out of the Temple, becauſe
 Gods Houſe was called a Houſe of Prayer: we have
 not only changed the name of Gods Houſe, from be-
 ing a Houſe of Prayer, and made it a Houſe of prea-
 ching the vile gaffions and ſeditions of ſeditious
 men; but made it a Publick Exchange, not only for
 Money-Changers, but alſo for all ſorts of Paltry
 Ribband, and indeed of all ſorts of Ribbandry; ſince
 not half of this Profaneſs was ever heard of in the
African Churches; where (were it not for ſome poor
 Chriſtian Slaves) there are no footſteps of Chriſtia-
 nity left: and yet after all this abomination of deſo-
 lation, and myſtery of Iniquity, are men ſo general-
 ly careleſs of redreſs, that they apprehend that the
 only virtue, which is only incident to fools and
 madmen, viz. to cure ſuppoſed Vices by running in
 to contrary Extreames, until in the end they arrive at
 right-down Infidelity and Atheiſm. Sure if there
 were no Faith or Religion in us as Chriſtians, nor
 any ſenſe of the honour of the *English* Nation; yet
 in Reaſon and Prudence, we (in all this confuſion and
 diſtraction both of Church and State, which muſt
 neceſſarily bring deſtruction upon us, if not timely
 prevented) ſhould conſider of our condition before
 theſe calamities, (not only enjoying peace when all
 the world were at War; and ſuch plenty and abun-
 dance of all Gods temporal bleſſings; that gold and

D

ſilver

silver were almost as common as stones in the streets; but were the most envied and renowned amongst all the Reformed; and return thither and there continue, until we be in some sort assured; that by forsaking our station, we shall better our condition, and not run into all Irreligion and Profaneness.

Our House was called a House of Prayer: we have
 Money. Changers, but also for all sorts of Paltry
 men; but made it a Publick Exchange, not only for

A Post-script to the Reader

Where all these Nations have so long laboured in such
 frenzies and distractions both in Church and State, and
 since so much does depend upon the prudence and temper of
 their next Representatives; in order to the cure of them in
 sickness (which I hope, by Gods extraordinary grace and mer-
 cy, bring well disposed thereunto) it is therefore desired, that
 all animosities, affections, and private interest be laid aside
 in Elections: and because it may be truly feared, that not
 only they who have made themselves private Fortunes out
 of the publick ruines; and not proper Instruments for the
 cementing of our distractions, being prejudiced by their par-
 ticular interest; so neither are those men (how worthy and
 well deserving so ever otherwise) who have been much suf-
 fered, but proper for Representatives this next Session, left
 prejudiced by passion or otherwise; they might rather endeavour
 to repair their private, then publick Fault: nor are

men

men of vile fortunes, who may hope by fishing in troubled waters to better their condition, to be considered in this Election; yet are not mens fortunes so absolutely to be considered, as their parts and integrity: nor are the wounds of this Nation in probability to be searched into, and proper Medicines to be applied to them by men of youth and ignorance, whose rashness may produce like effects, to the prejudice of others.

F I N I S.
